A RELATION FROM Germany, OF A Protestant Shepherd's killing a Counterfeit Devil, That would have perverted him to Popery, July 29. New Stile, 1676.

Being a Contrivance of two MONKS that dress'd themselves one in the likeness of an Angel, the other of a Devil; and so in the night came to this poor Shepherd, to affright and seduce him.

With an Account of what pass'd between them; how the Shepherd kill'd him that acted the Devil, and buried him; and the Trouble he has been like to come into since for the same.

They compass Sea and Land to make one Proselyte, &c.

Licensed, *Aug.* 7. 1676. *Roger L'Estrange.*

LONDON: Printed for *D. M.* 1676.

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THE LUTHERAN SHEPHERD Killing the Devil, &c.

THat there have been feigned Miracles set on foot, and Pious Frauds not onely tolerated, but justified by divers Religious pretendents, can be unknown to, or doubted of by none but such as are utterly unacquainted with History. What this Sheet is to set forth, comes attested from good hands, and hath already been published in Print in *Holland*, *Aug.* 7. S.N. 1676. Yet shall we not oblige the faith of any to receive it farther than it appears upon enquiry to be confirmed, and not unfuitable to other Plots and Intrigues contrived not unfrequently, to amuse and seduce the Ignorant.

The Account is dated from *Vnmendorf*, *July* the 29. New Stile, 1676. and is thus. In the Bishoprick of *Halberstadt*, neer *Iseburg*, there lives a poor Shepherd bred up in the Protestant Religion, but of that kinde which from *Martin Luther* are called *Lutherans*, differing in many Points from the *Romish* Church, and holding Consubstantiation, *&c.* Not far from the Plains where he kept his sheep, was situate a Monastery

or Covent of Monks, who had frequently laboured with all the Arguments they could use, to withdraw this Shepherd from his Profession, and bring him over to the *Romish* Religion. Certainly there needs no mighty Learning, or extraordinary Parts, to contemn such a Motion, and triumph over a Cause so continually baffled whenever it dares venture a Tryal in the presence of Scripture or Reason. How our Shepherd was furnished with Logick, I cannot say; but it appears he wanted not a setled Resolution, which remained proof against all their Attempts. Wherefore finding neither Perswasions nor Flatteries would prevail, they proceeded to Threatnings, telling him that if he persisted in Heresie after so many Ghostly Admonitions, he should immediately be plagu'd with the Devil, who should carry him away quick into Hell. But he not regarding such their ridiculous Menaces, persevered still in his Religion. Wherefore perceiving themselves unable to vanquish him by open force, they apply'd themselves to Stratagem. For carrying on of which, two Monks dress up themselves in strange and wonderful shapes; the one very gay and beautiful, with a brave pair of Wings, and other Accoutrements, fit to represent him as a good Angel; the other in a horrid and frightful Habit, personating the Devil. And being thus prepared, they came one night to the Shepherd as he was sleeping in the fields in his Karre (a small Hut going upon Wheels commonly used by men

of

of his Profession.) The Counterfeit Angel first approached him, and with fair words and insinuations tempted him to embrace the *Romish* Religion. But the good Shepherd (possibly remembring that Text, *If an Angel from Heaven should teach you any other doctrine than what you have received, let him be accursed*) would in no wise hearken unto him, so as to turn to Popery. Whereupon the seeming Angel told him, If he would not obey his Message, he must forthwith deliver him over to the Devil; and finding his Threatnings make no impression, did retreat a little; and then presently came up his Confederate, representing the Devils own proper person, with a dreadful noise and muttering; which put the Shepherd into no small perplexity, for now he knew not what to think of it. But just as the Mock devil made an offer to seize on him, the Shepherds Dog not being afraid, when he saw his Master in danger, fell upon the feigned Fiend; which the Shepherd perceiving, and that the Devil could not keep off the Dog, he began to take Courage, and leapt out of his Karre with his Crook in his hand, and therewith knockt down the supposed Devil dead upon the place; which his confederate Angel seeing, went away: and assoon as Day-light appeared, the Shepherd perceived that the Devil he had slain, was only one of the Monks of the Neighbouring Cloyster; however thought it his safest way to bury him in his Devils dress as he was, that no more words might be made of it.

But

But the Monks next Day came to him to demand their Brother, who at first would acknowledg nothing of it; whereupon they complained to the Magistrate, where being examined, he declared, That as for the Monk, he could give no account of him; but true it is that the other Night he did indeed kill the Devil, and buried him in such a place, relating the occasion and whole story as you have heard: He was much threatned, it may be conceived, with punishment for this Fact; But probably the Innocency of the man, the likelihood of the thing, and the strange Habit the Monks Body was found in, might very much contribute to the clearing of him; but still he is much discoursed of for this thing.

That these and the like stratagems are no new devises amongst these People, I shall adde a notable story affirmed by a credible Author, I mean *Lavaterus* in his Book *De Spectris*, *Cap.*8. *p.*35. and was discovered at *Orleans*, *Anno* 1534.

The Pretor (that is the chief Judge) of *Orleans* his Wife dying, requested of her Husband she might be buried in the Church belonging to the *Franciscan* Friars; which was done, and the *Franciscans* presented by the Pretor with Six Pistoles; (a Bribe far beneath their Avarice) but they resolved to have a better Gratuity from a fall of Wood of the Pretors: which he denying them, it so heated the *Franciscans*, that they in revenge plotted to noise it abroad, *That his*

Lady

Lady was damn'd eternally. To carry on this Villany undiſcerned, they ſuborn a Young-man to Act her part ſo notoriouſly, that by hideous Noiſes at time of publick Devotions, he ſhould cauſe a diſturbance, and be a *Prologue* to the *Tragedy*. A Doctor of that Order and an Exorciſt (whoſe Plot this was) ſo deſigned the *Scene*, that no Anſwer was to be made by the Youngman if any queſtion were asked of him, but only by Signs, which the Exorciſt only underſtood, having pre-appointed them, and ſo could report to the Auditory. When this young Fellow had amuſed the People with diſmal and ununderſtood Notes, the Exorciſt boldly ask'd him, whether he were a Spirit or not? If a Spirit, whoſe Spirit? relating the names of all ſuch as had lately been buried there. And when he named the Pretor's Wife, the Young-man gave ſigns, that he was the Spirit of that Lady. Then the Exorciſt demanded, *If ſhe were damn'd or no, and for what offence? Whether for Covetouſneſs, or Luſt, or Pride, or want of practical Charity? or for the upſtart Hereſie of* Lutheraniſm? *And what he meant by thoſe Clamours and Unquietneſs? Whether the Body there buried ſhould be digged up and carried elſewhere or not?* To all which he by Signes anſwer'd Affirmatively; which the Exorciſt and his Brethren, the *Franciſcans*, prayed the Congregation there preſent to take notice of: Yet upon the Pretor's complaint to the *French* King and Parliament of

Paris,

Peace, and Commissions issued forth to report the Truth hereof, the wickedness of this Contrivance came to light, and the pitiful Actors in it were severely sentenced, according to their desertes.

The same Author, *Cap.* 7. *p.* 27. relates a Story of the *Dominicans*, like as this, acted at *Berne* in *Switzerland*, 1507 upon a Controversie between them and the *Franciscans*, one affirming and the other as stoutly denying, they to evidence the truth of their opinion by Miracle, procured their Sub Prior, a Magician, to raise a Spirit, which affirmed their Doctrine, thundering Purgatory, nay Hell it selfe to all that opposed it; and not only so, but likewise Destruction and Overthrow of the City, unless they cast out the *Franciscans* thence as Hereticks unfit to live. Much more of the like trumpery there was discovered, to the shame of the Contrivers.

We might mention the Boy of *Bilson*, the famous Cheat in *Staffordshire*, much of kin to this, discovered by the grave Bishop of *Durham*, and also make way for the *Popish* Doctrine of Miracles. But let this suffice for the present for a Caution to the Credulous.

——Si vult populus decipi, decipiatur.

FINIS.